



GEORGE KNELLER DEL.







11/7/54

the 100 copies

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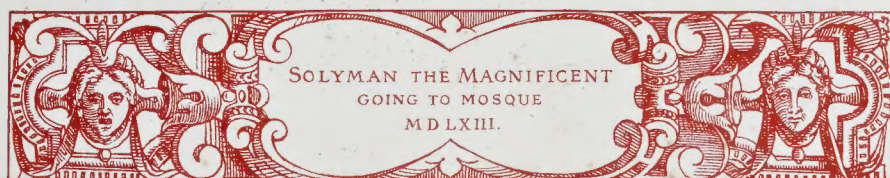
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# SOLYMAN

## THE MAGNIFICENT

### GOING TO MOSQUE

FROM A SERIES OF ENGRAVINGS ON WOOD

PUBLISHED BY DOMENICO DE' FRANCESCHI

AT VENICE IN MDLXIII.



*PRIVATELY PRINTED AT FLORENCE & EDINBURGH*

FOR SIR WILLIAM STIRLING MAXWELL

MDCCCLXXVII.







OLYMAN THE MAGNIFICENT, who was born about 1500, succeeded his father, Selim I., in 1520, and died in his camp before Szigeth, in Hungary, on the 5th September 1566. These prints were, therefore, issued while he was still on the throne of Turkey.

No artist's name is attached to the series, nor is there any indication of its origin, except in the imprint which closes the notice of Sultan Soliman on No. 3, "*In Venetia; appresso Domenico de' Franceschi in Frezaria all' insegna della Regina, MDLXIII.*" Intended, apparently, for the decoration of walls, these woodcuts are exceedingly rare. Only two sets have fallen under my eye, one in the Print Room of the British Museum, and another in the Royal Collection at the Uffizi at Florence. These sets differ from each other, slightly indeed, but sufficiently to make it possible that there may have been two editions. In the set in the British Museum the sheets are distinguished by capital letters, A to H, placed on the ground near the feet of the figures; in the set in the Uffizi these letters do not appear. Both sets have, or have had, inscriptions on the base, but in the Museum set the base has been mostly cut away, and only three fragments of inscriptions remain. These fragments do not agree exactly with the inscriptions on the Florence set: for example, on sheet F, *Queste a piedi sono i Staffieri* may be made out, whereas in the corresponding inscription on No. 6, the words *a piedi* are omitted.

In the Museum copy the woodcut border on C is empty; in the other it contains the notice of Sultan Soliman and the imprint. The Florentine set appears to have been made up from two or more impressions of the work. From that set the following photo-lithographic copies, of the full size of the original, were made for me by Signor Pietro Corrado Smorti in 1875.

The original prints not being numbered, I have numbered these copies for convenience of reference. I also caused the composition to be divided into convenient lengths without regard to the sheets, so that the groups thus obtained might be complete in themselves; thus avoiding the occurrence of the head of a horse in one sheet and the body and rider in another. With my numbers the sheet-letters in the copy in the British Museum in most cases coincide, A being 1, B 2, C 3, D 4, E 5, F 6, G and H 7, and I 8 and 9.

The series is here prefaced by translations of the author's or editor's address to his readers, containing an account of Sultan Soliman, which will be found on the third print; and of a contemporary description of the procession which the prints commemorate, by Luigi Bassano of Zara. The inscriptions at the foot of each print are also translated in the Table of Contents. Of the Turkish words and other proper names I have preserved the Venetian forms, adding to these, where it seemed necessary, the equivalent forms commonly used in English. A notice of the ornaments employed in the prefatory matter will also be found in the Table of Contents.

In some respects these prints recall the work of Cesare Vecellio, whose book on costume, *Degli abiti antichi et moderni di diversi parti del mondo libri due*; Venegia presso Damian Zenaro, 1590, and app. Gio. Bern. Sessa, 1598, 8°, was so highly esteemed that the woodcuts were long reputed to have been executed from designs by the great Titian Vecellio, who was the uncle of the author. No inconsiderable portion of the volume is devoted to the Turks, and in the Cavalcade of Soliman the pencil of Cesare Vecellio would have found a congenial subject. A poor copy on copper of the present series of prints on a reduced scale appears amongst the folding plates in a very inferior work on the same subject by Pietro Bertelli, *Diversorum Nationum Habitus*: apud Alciatum Alcia et P. Bertellium, 1594, Patavii; 3 vols. sm. 8°; vol. ii.; it measures 4.3 inches high, by 24.3 inches wide.

A good perspective view of Soliman's cavalcade filing across the Atmeidan, with a portion of Constantinople in the background, forms the last of the seven interesting woodcuts of Peter Coeck of Aelst, entitled *Mœurs et façons de faire des Turcs* . . . l'an MDXXXIII., Anvers, MDLI., of which I printed an edition on a reduced scale under the title of *The Turks in MDXXXIII.*: London and Edinburgh, 1873, oblong folio.

The impression of this work consists of only ONE HUNDRED COPIES.

KEIR, May 21, 1877





# CONTENTS



H., with Device of Anselmo Giaccarelli.  
4°, last leaf.

## INSCRIPTIONS ON THE WOODCUTS TRANSLATED

- T. From *L'Ulisse* di M. Lodovico Dolce. In Venegia, app. Gab. Giolito de' Ferrari, MDLXXIII, 4°, p. 137 . . . . .  
TRANSLATION OF THE PUBLISHER'S NOTICE OF SULTAN SOLYMAN on the third Plate. Ornaments from *L'Ulisse*, \*iii.  
verse, and Thucydide trad. per Fr. de Soldo Strozzi; Vinegia, G. Giolito, 1564, 4°, Sig. \*ii. . . . .  
S. From Jeron. Ruscelli; *Le Imprese Illustri*, Venetia, app. Fr. Rampazetta, 1566. 4°. . . . .  
DESCRIPTION OF THE CAVALCADE OF THE GREAT TURK in going to Mosque, by Luigi Bassano of Zara . . . . .  
E. From *Homelie* di Francesco Cattani. In Fiorenza, app. Lor. Torrentino, 1559, 4°, p. 115. . . . .  
THE SOLYMANVEH MOSQUE at Constantinople. From a woodcut, by Melchior Lorch, 1570 . . . . .  
SULTAN SOLYMAN. Full length (1) in his robes; (2) in his hunting dress; from drawings by Cesare Vecellio on the vellum covers of a  
book; *Annali de' Turchi*; da F. Sansovino, LXXVII, 4°. . . . .  
THE CAVALCADE OF SULTAN SOLYMAN. From *Les Mœurs et Façons de faire des Turcs* par Pierre Coeck, 1535. Anvers, 1552.  
The original woodcut is about 11.6 in. high, 27 in. wide. . . . .

## INSCRIPTIONS ON THE WOODCUTS TRANSLATED.

The original Venetian spelling of the various Turkish names is retained, but the names are added between brackets as they are given according to English pronunciation in Redhouse's *English and Turkish Dictionary*, London 1856, 8°.



HIS is the order in which the Great Turk goes to pray in the Mosque. Here are seen a great number of light horsemen and courtiers, who go to do honour of the said Great Turk, not out of necessity, but according to wont; they are called *Spahi* (Sipahi), light horsemen, and *Spahglani* (Sipah-oghlan); and their attire is as in the picture. There are constables, called *Caffassi* (Kavass) . . . . .  
This man, on horseback, by himself, is the chief of the foregoing constables; he is called *Subassi* (Sû-bâshi) of Constantinople. Here follow various chiefs of mounted Janissaries, or captains of a hundred men, *Buluchbassi* (Büluk-bâshi), or *Jaghia-bassi* (Yaya-bâshi), attired as you see . . . . .  
Here follow another group of courtiers, of higher rank than the others; amongst whom ride many of those who carry the dishes for the Great Turk's table, called *Chitshinir* (Chashnigir). Next come a great number of Janissaries on foot, with three chiefs riding amongst them, attired as you see . . . . .  
He who here rides alone is the *Janicorga*, chief or *Agha* of all the Janissaries. Of these two on horseback, one is Captain of the Fleet, *Idet' Bascia* (Kâpudânîdêryâ Pâsha), the other Grand-Marshal, called *Obrnchur Bassi* (Imrakhâr-bâshi, Master of the Horse) . . . . .  
These four on horseback are the Captains of the Guard of the gate of the palace of the Great Turk, called *Capizibassi* (Kapjî-bâshi). These three on horseback are the Grand Chancellors of the Great Turk, called *Difterdarri* (Dêfterdâr) . . . . .  
These two are over the ministers and correctors of the laws, judges of the army, called *Cadeleschier* (Kaziyyu-l-âssker). These are the Grooms of the Body Guard of the Great Turk, called *Solachchi* (Sölâk), about three hundred in number . . . . .  
These with clubs are certain officers who keep off the crowd, called *Zausz* [châwush]. This their captain is called *Zausz-Bassi* (Châwush-Bâshi). These on horseback are two young *Bascia* (Pâshas). These on horseback are two other *Bascia*, older . . . . .  
This is the chief *Bascia*. These are other *Zausz*, who clear the way for the Great Turk, keeping off those who would trouble him. These four youths run beside the Great Turk's stirrups; they are chosen from the soldiers, on account of their speed, to attend on him, and are called *Peich* (Peyk) . . . . .

ALF-TITLE. Border from *L'Agricoltura* di Agostino Gallo; Venetia, app. C. et R. Borgomineri, 1572, 4°, p. 3 . . . . .

PRESENTATION PAGE. Border from *Le Imprese Amoroze e Militari* di Anton Francesco Doni, 1561, 4°. MS. in the possession of the Rev. Walter Sneyd, Keele Hall, county Stafford . . . . .

SULTAN SOLYMAN THE MAGNIFICENT. Bust, with border inscribed SOLIMANNUS TURCARUM IMP. XII. By Peter Mercinuz . . . . . On Title-page

SULTAN SOLYMAN. Bust, with inscription in Turkish and Latin, "Image of Solyman, Emperor of the Turks in the East, only son of Selim, who, A.D. 1520, succeeded his father in the Empire, in which year also Charles V., grandson of Maximilian, was crowned at Aachen in the West, Emperor of the Christians, most faithfully drawn by Melchior Lorch, of Flensburg in Holstein, a most diligent student of antiquity, at Constantinople, on the 15th of February 1559." Original 16.2 x 11.4 . . . . . Back of Title-page

PREFACE. Ornaments from G. B. Susio, *Della Ingiustitia del Duello*; Vinegia (G. Giolito), 1558, 4°, Sig. A. ii. . . . .

S., with Medallion of Sultan Solyman. From *Vita et Icones Sultanorum Turcicorum*, descripta . . . a J. J. Boissardo; Francofurti ad Moen. (Theo. De Bruys), MDXCVI, 4°, p. 172 . . . . .

CONTENTS. Ornaments from *L'Agricoltura* di A. Gallo, p. i. *Marmi del Doni*; Vinegia, per F. Marcolini, 1552, 4°, Parte ii. p. 46 . . . . .

From *Ordo Monachorum Eremitarum D. Hieronymi*; Bononiæ, ap. A. Giaccarellum, MDLIV, . . . . .

<sup>1</sup> This word seems to have been miswritten or misprinted.

<sup>2</sup> In ordinary Italian *Chiaus*.





TRANSLATION OF THE PUBLISHER'S NOTICE OF SOLYMAN (ON PLATE III.)



ten thousand foot and two thousand horse to ravage the shores of Apulia. In 1530 he regained Castelnuovo; and afterwards, in 1541, being left guardian to the son of the Waywod John and being called into Hungary by George, relative of the Waywod, who had taken possession of Buda, he burned Pesth and Strigoniun, and razed the city of Fünfkirchen to its foundations. In 1547 Mustafa his son, being ambitious of the paternal empire, raised the people of Egypt in rebellion and turned the arms of the Persians against who deserted to join the Tartars in Armenia. In 1549 he raised a new army against the Persians, and fought unsuccessfully, losing many men hired soldiers, paying them largely, but by famine and pestilence he lost that army. Constantinople, which he had left guarded by a fleet of a hundred galleys, being afflicted with the plague, seventy thousand persons died there. In 1553, considering the evil ways of Mustafa his son, he caused him to be strangled. By Kossa (Roxalana) Solyman has had Mahomet, Bajazet, Selim, and Iauzir a hunchback, of whom Selim and Bajazet are alive.

OME time ago, kind readers, I made a design of a Turkish and a Christian army. Now I have made another, in which you see Solyman, Sultan and Emperor of the Turks, as he goes to his Mosque to offer up prayer. And because this Sultan is reputed to be humane and very courteous as compared with his predecessors, and attentive to religion, it has seemed to me right to narrate for you some of his deeds. First, in the year 1520, his father Selim being dead, Solyman succeeded him, and the year following, 1521, took Belgrade, and ruined many fortresses in Hungary. In 1522 he went against Rhodes with 400 vessels and a great multitude of men, at the end of June, and at last took it and entered therein on Christmas day. In 1526 he routed King Lewis of Hungary. In 1529 he returned into Hungary and besieged Buda for the second time. Thence he marched to Vienna, to which he laid siege on the 22d of September with 400,000 men, of whom 80,000 perished of hunger and cold in their hasty retreat. In 1532 he took Guasio,<sup>1</sup> a castle in Hungary. In 1534 he undertook the enterprise of Africa, and from Hungary sent Barbarossa, captain of his fleet, against the King of Tunis; and from him Barbarossa took away his kingdom. In 1535 he took by storm Tunis,<sup>2</sup> a city of the Sophi, and planted Turks there, who, by Thamas King of Persia been taken unawares, were slain to the number of twenty thousand; very rich spoils and the concubines of the Great Turk were also captured. In 1537 he went against Corfu with a fleet of 150 galleys and other huge ships, and besieged it for ten days; and having burnt various towns, wasted the country, and slain many of the inhabitants, he departed, and sacked Zante and Cephalonia. Paros and Naxos, and other places he made his tributaries, and he afterwards sent the chief part of his fleet with to ravage the shores of Apulia. In 1539 he regained Castelnuovo; and afterwards, in 1541, being left guardian to the son of the Waywod John and being called into Hungary by George, relative of the Waywod, who had taken possession of Buda, he burned Pesth and Strigoniun, and razed the city of Fünfkirchen to its foundations. In 1547 Mustafa his son, being ambitious of the paternal empire, raised the people of Egypt in rebellion and turned the arms of the Persians against who deserted to join the Tartars in Armenia. In 1549 he raised a new army against the Persians, and fought unsuccessfully, losing many men hired soldiers, paying them largely, but by famine and pestilence he lost that army. Constantinople, which he had left guarded by a fleet of a hundred galleys, being afflicted with the plague, seventy thousand persons died there. In 1553, considering the evil ways of Mustafa his son, he caused him to be strangled. By Kossa (Roxalana) Solyman has had Mahomet, Bajazet, Selim, and Iauzir a hunchback, of whom Selim and Bajazet are alive.

In Venice; published by Domenico de' Franceschi, in the Frezaria, at the sign of the Queen, M.D.LXIII.

DESCRIPTION OF THE CAVALCADE OF THE GREAT TURK IN GOING TO MOSQUE:  
BY LUIGI BASSANO OF ZARA.



VERY winter the Great Turk commonly passes some time, for the convenience of hunting, at Brusa or Adrianople; and being in one or other of these towns he goes to the chief Mosque of the place every Friday. When at Constantinople, he goes to the Mosque of St. Sophia, in which case it is difficult to see him, as it is close to the Seraglio; or to the Mosque of Sultan Mahomet, which was built by that Sultan, who lies buried in a little chapel behind the Mosque, in a tomb covered with green velvet, with a great candle always burning at its head; or to the Mosque of Sultan Mustafa. To one or other of these three Mosques, in regular order, he goes every Friday. The order of his cavalcade is as follows:—First go thirty or fifty Chiaus, or Mace-bearers, on horseback, crying *Ottan, ottan, de chiumchiteru gollar*, which is to say, "Here comes our Lord the Sultan," and dealing furious blows. They are followed by perhaps two thousand Janissaries on foot, with swords, axes at their girdles, and guns with barrels five palms long at their backs; and by about the same number of Spahis and Solacks on horseback, with swords, bows and arrows, and maces at their saddle-bow. All march in silence, nothing being heard but the sound of their feet and the trampling of the horses. Then come fifteen or twenty led horses, all with rich head-trappings, adorned with carbuncles, diamonds, sapphires, turquoises, and great pearls, the saddles not being seen because they are covered with housings of scarlet velvet. Near the Great Turk himself no one rides, but four grooms, walking on either side of him, about a pike's length off, to keep off the people, unless he should call one of the Pashas or other officers to talk with him. Before him always go three pages, one carrying his bow and arrows, another, his

sabre, and the third, a golden bottle of scented water to wash with at the door of the Mosque, though many say to drink, but they are mistaken. In this stately fashion the Great Turk goes to Mosque, wherein having entered he goes to a place raised about four cubits, surrounded with blinds called jealousies, for his especial use. Here he prays alone, unless one of his sons be with him. The people who attend him, generally about four thousand, are in the body of the Mosque below. Thus he does every Friday for the satisfaction of his people, or, as some say and as I believe, because it is his duty so to do. He remains in the Mosque about two hours, and then returns always by the way he came, ever looking on the populace with a benignant countenance, and returning the salutations of everybody, whether Christian, Turk, Jew, man or woman, moving his head a little, now to the right and now to the left, in sign of recognition of those who throng the way. These do not remove their headgear which is held to be improper, but only bow their heads. So on any Friday may the Great Turk be seen, in spite of the lars who say he never shows himself at all.

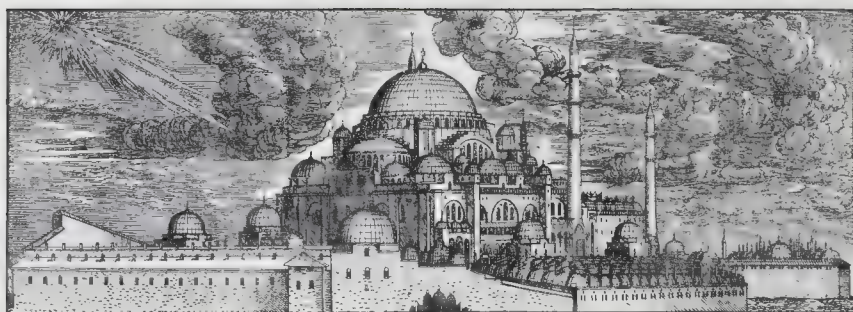
<sup>1</sup> Probably Güns.

<sup>2</sup> Probably Tahir.

<sup>3</sup> Dell' *Historia universale dell' origine et imperio de Turchi raccolta da M. Francesco Sansovino, Vinegia; app. Fr. Rampazetto, 1564, 4<sup>to</sup> f. 306 v. r.*







THE SOLEIMANIDE MOSQUE, INCLUDING A COLLEGE, BUILT AT CONSTANTINOPLE BY SOLEIMAN THE MAGNIFICENT.

A. Vestibule of the mosque, or College.

D. Baths of the Pope and Sultan.

F. Mosque, which is now a college.

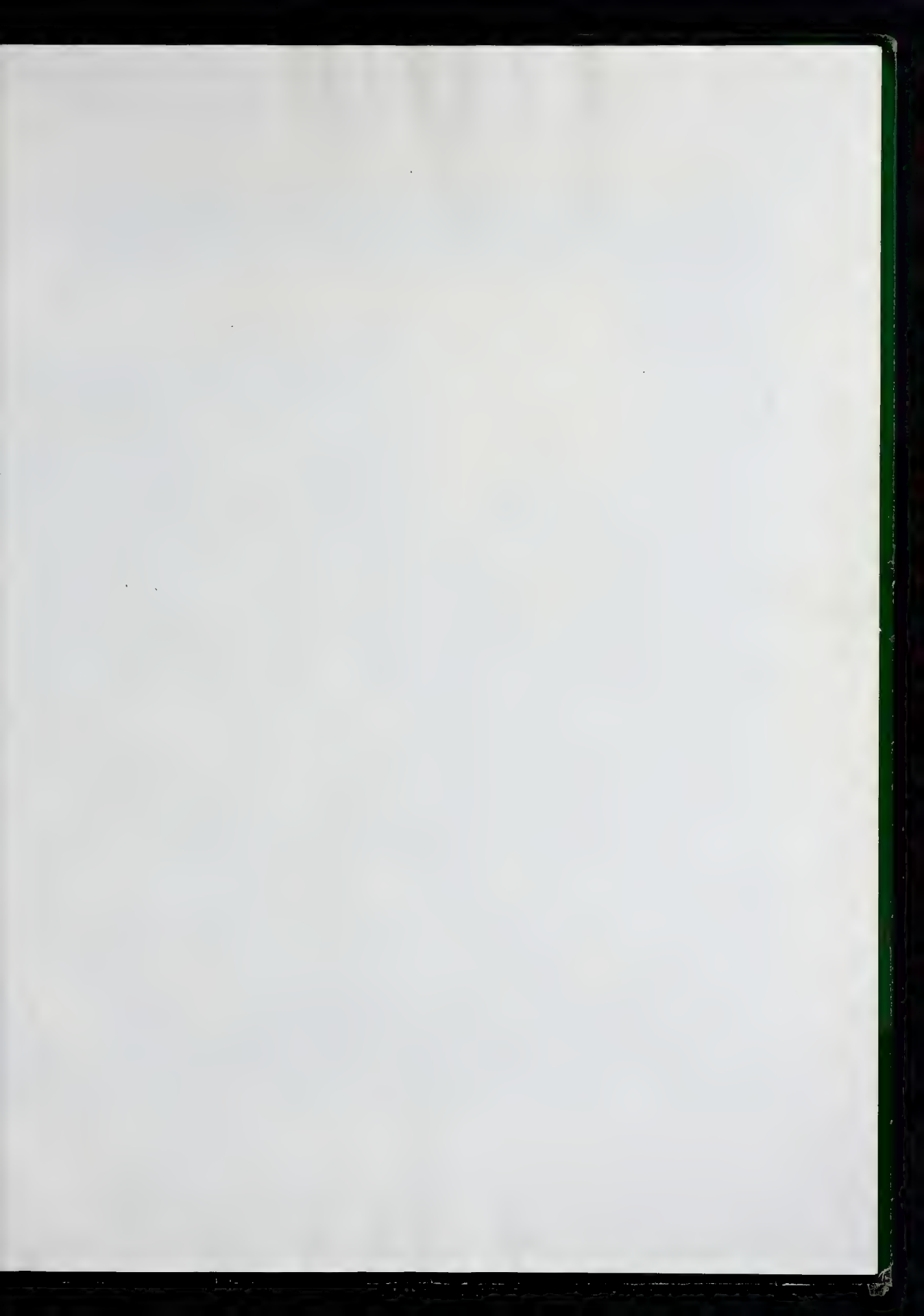
N. E. View of the Mosque and College, from the East.

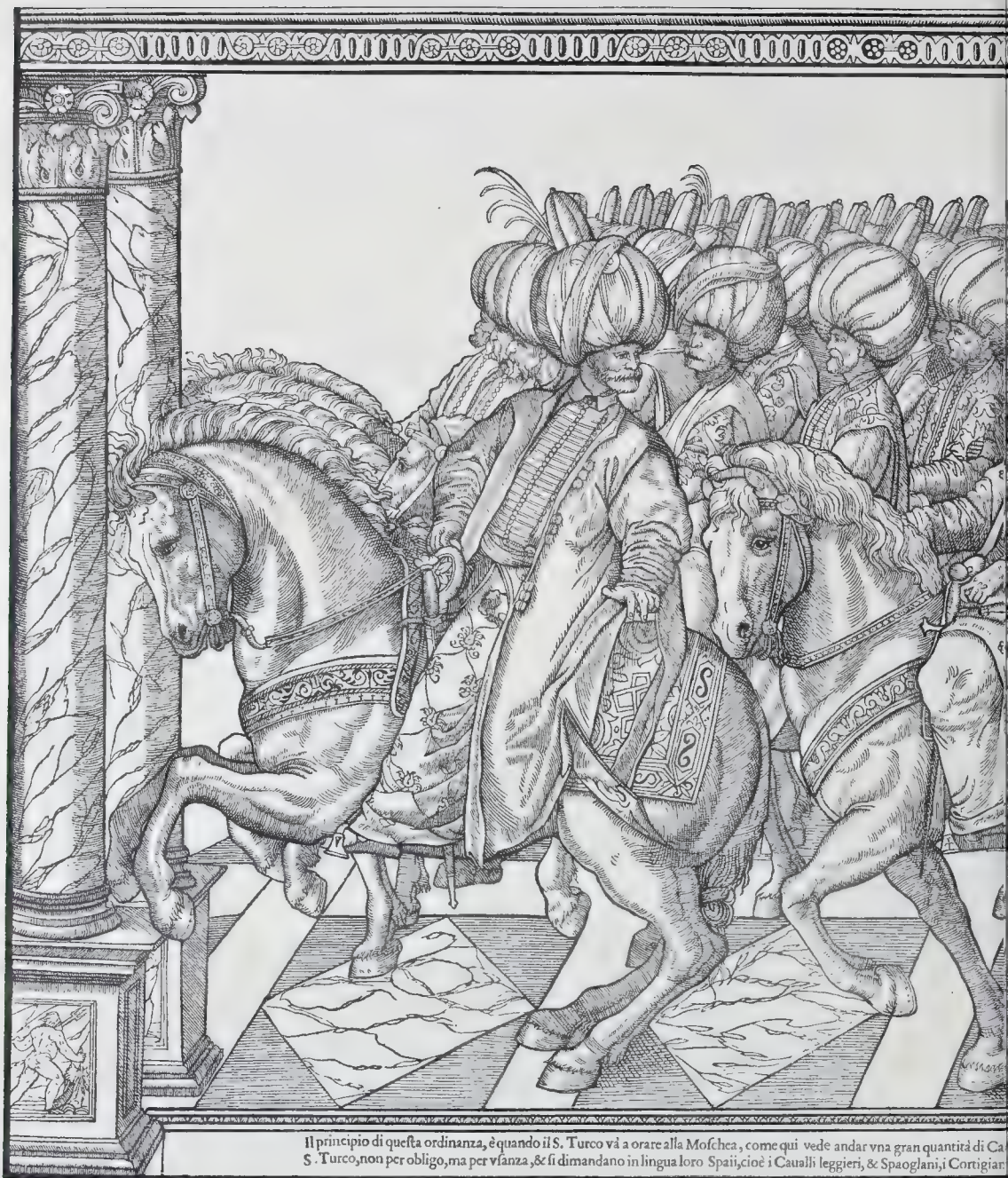
S. Mosque of Sultan.

V. Mosque of Sultan.









Il principio di questa ordinanza, è quando il S. Turco va a orare alla Moschea, come qui vede andar vna gran quantità di Ca  
S. Turco, non per obbligo, ma per vfanza, & si dimandano in lingua loro Spaii, cioè i Cavalii leggieri, & Spaoglani, i Cortigian

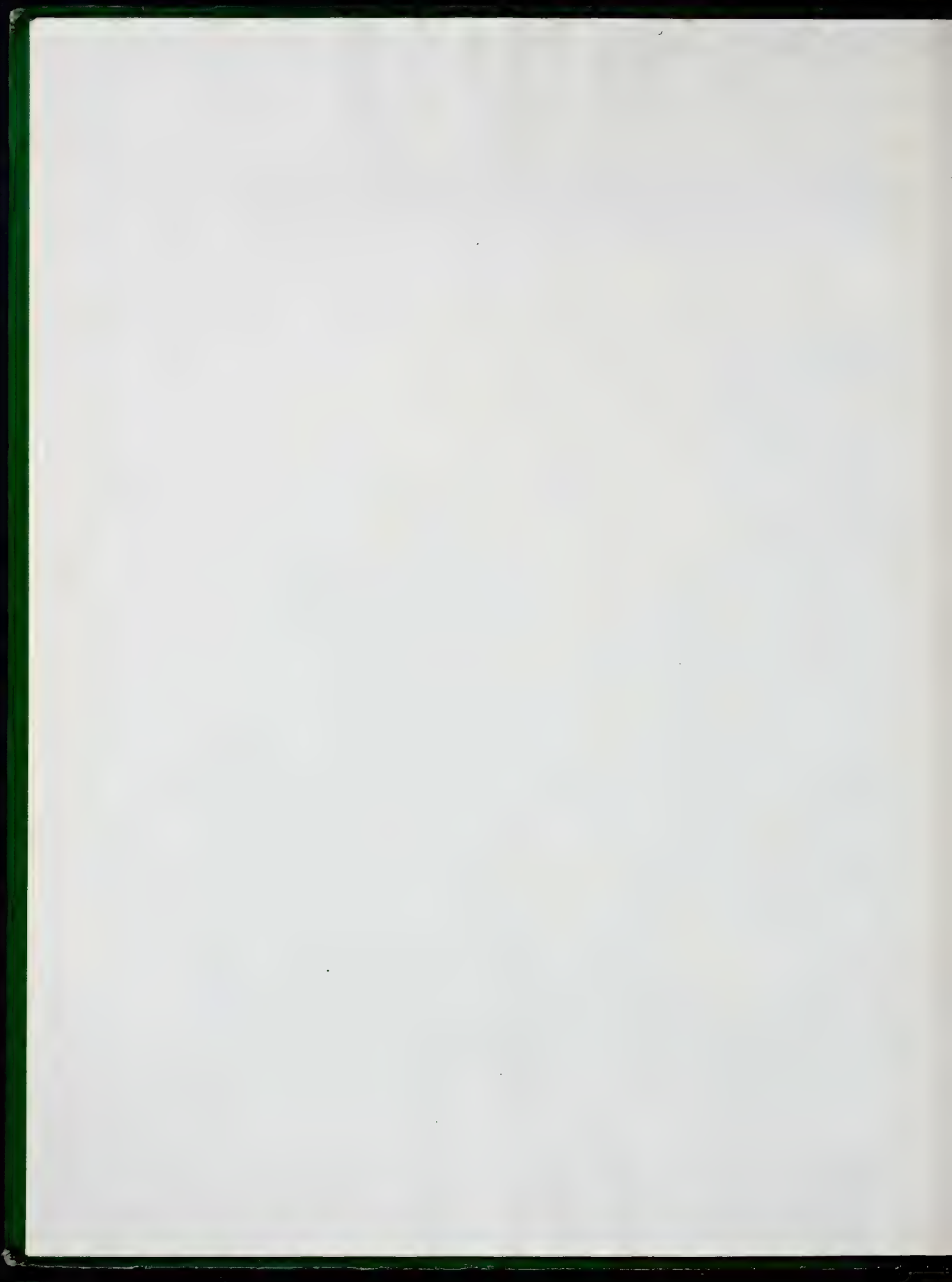


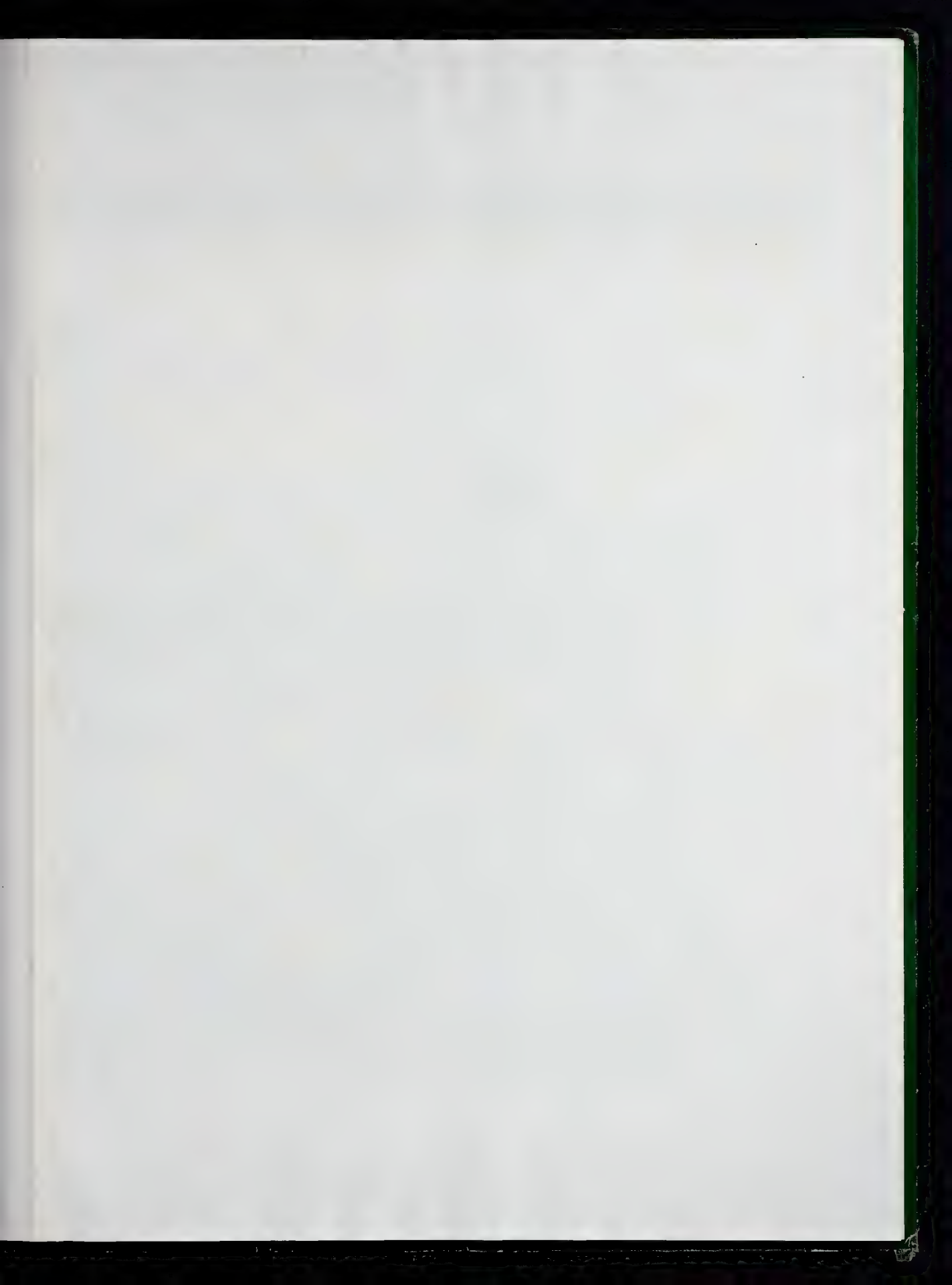


leggeri, & Coregiani, per honorar il dito  
 il Piffello habito, che in lo disegno si vede.

Questi sono Sbirri, ouer Zaffi, i quali si chiamano  
 in Turcheſco Caſſaſi.









Costui solo a cavallo, è il Capo de li Sbirri, ouer Zafli, che  
vanno auanti, & fi dimanda Subaîsi di Costantinopoli.

Seguita dal forte di Cappi di Ianicieri a cavallo, i quali sono  
poi i Centurioni, cioè Cappi di cento Ianicieri.





pppi di squadra, in lingua loro dimandati Boluchbafsi,  
an fati lagiabafsi, in habito come si vede.







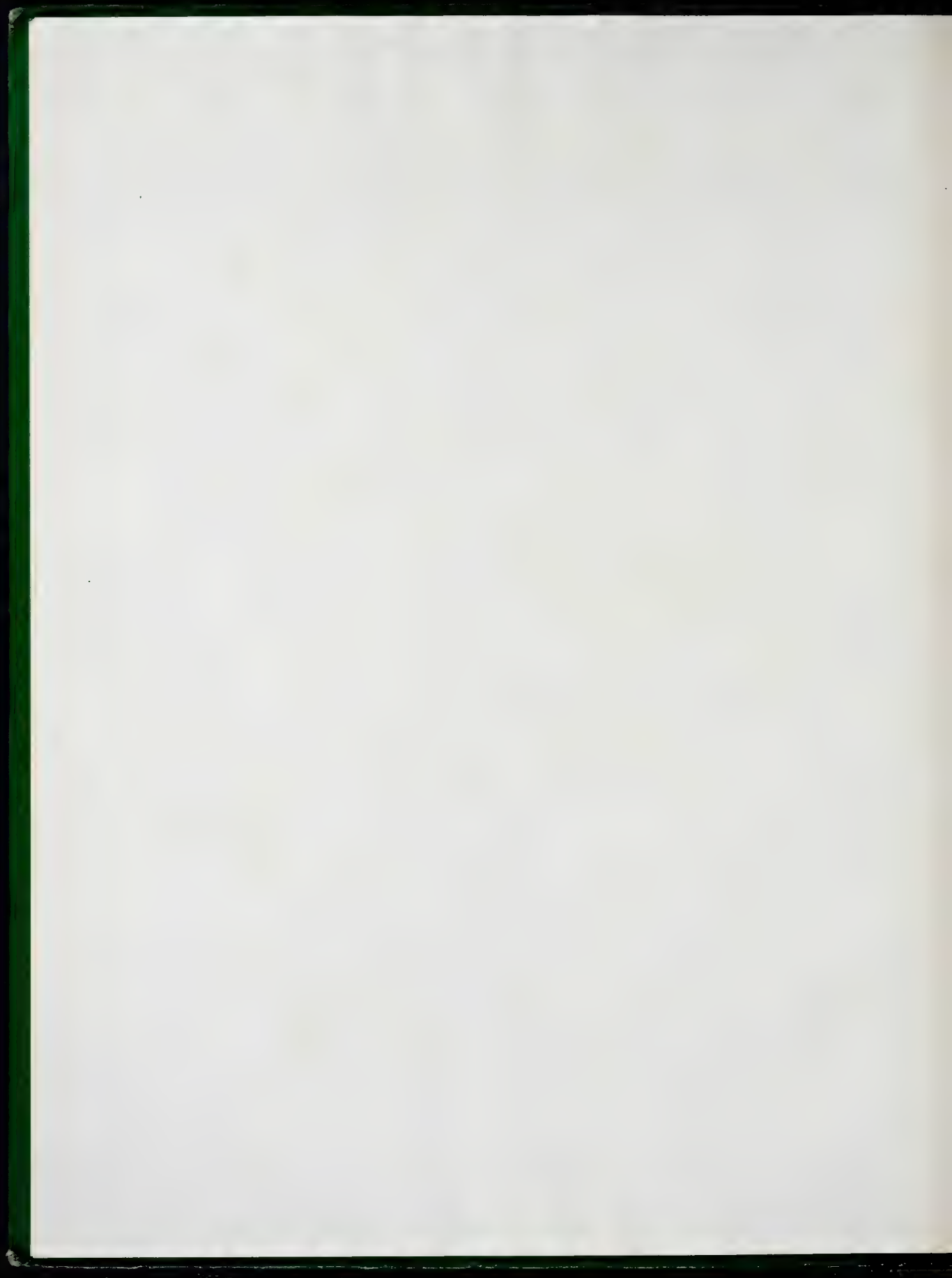


gita vn'altra squadra di Corregiani, di maggior grado dei primi: deli quali intrauengono  
moltri di quelli, che portano li naqqi, del manzar del Signor, di mandati Chiefinir.

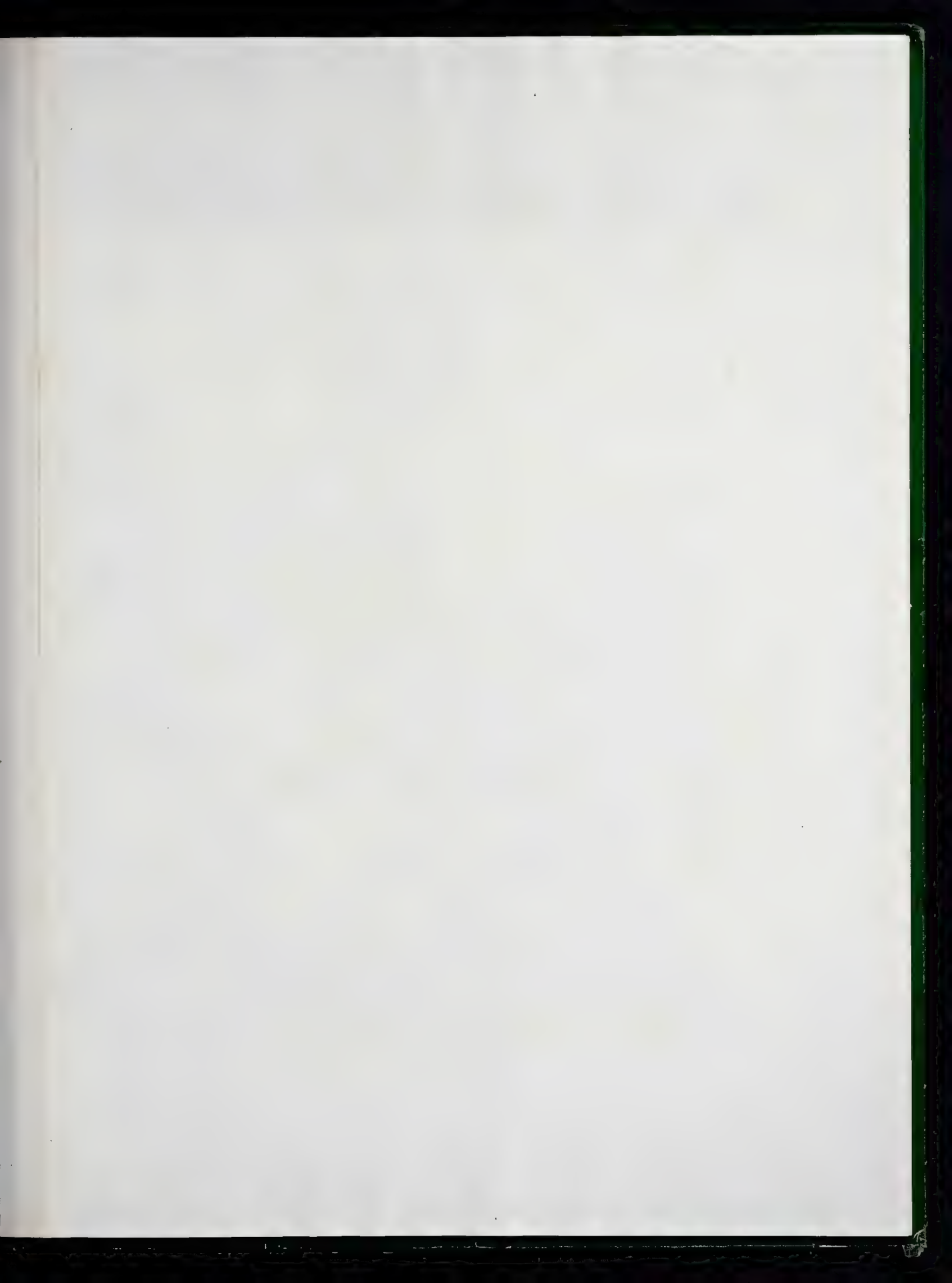


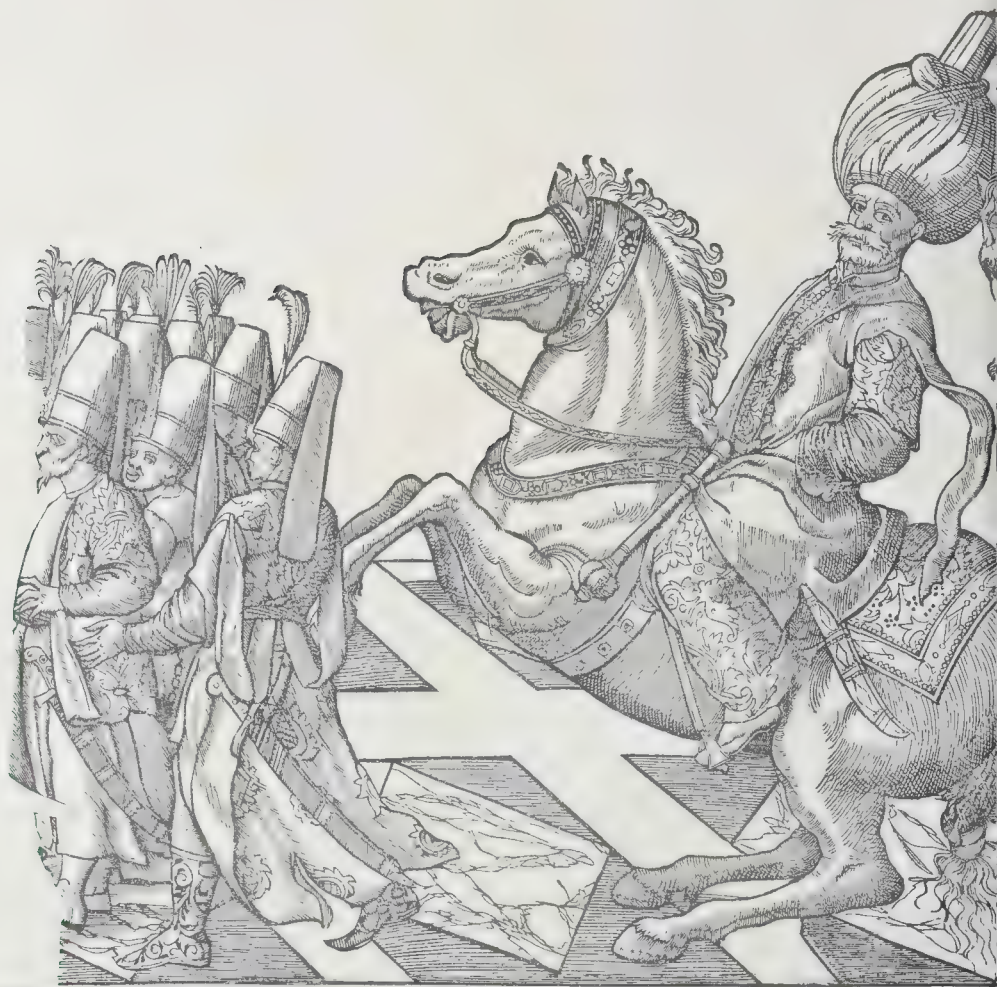
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seguita poi gran numero d' anicuri a piedi con tre Capitani mezzo loro  
con l'istesso habito come si vede.









Questo che è lolo a cavallo è il capo  
di tutti i lameen, dimàdato lamiacarga





111 Questi doi a cavallo l'uno di loro è Capitano dell' Armata, addimandato  
S. Idest Bafci, l'altro è il gran Marefcalco, addimandato Obrochur Bafci.









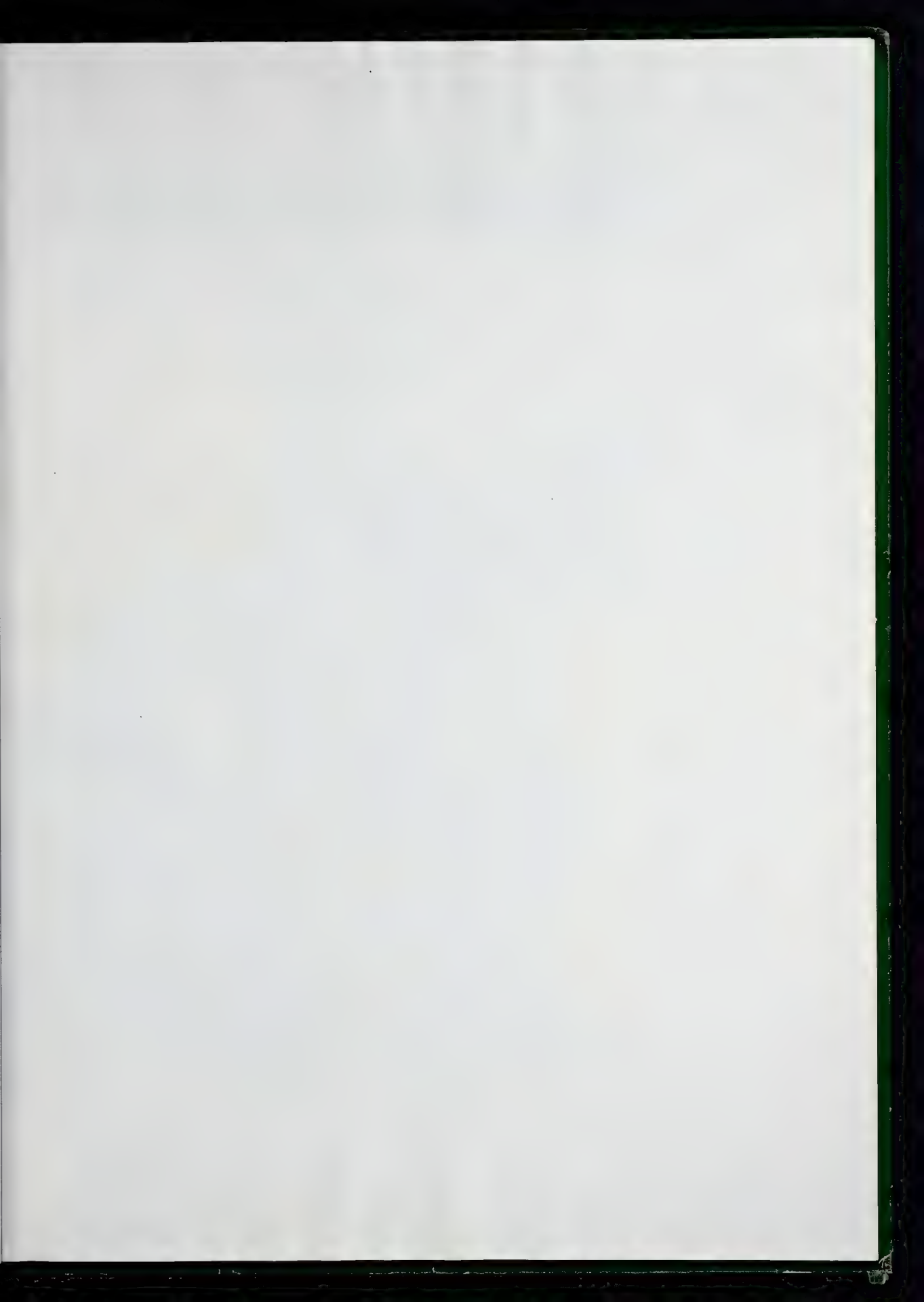
Questi quattro a Cavallo sono Capi della guardia della porta  
del Palazzo del Signor, addimandati Capizibashi.



Quelli che a cavallo sono i gran Cancellieri del Signor  
dimandati Desfardari.







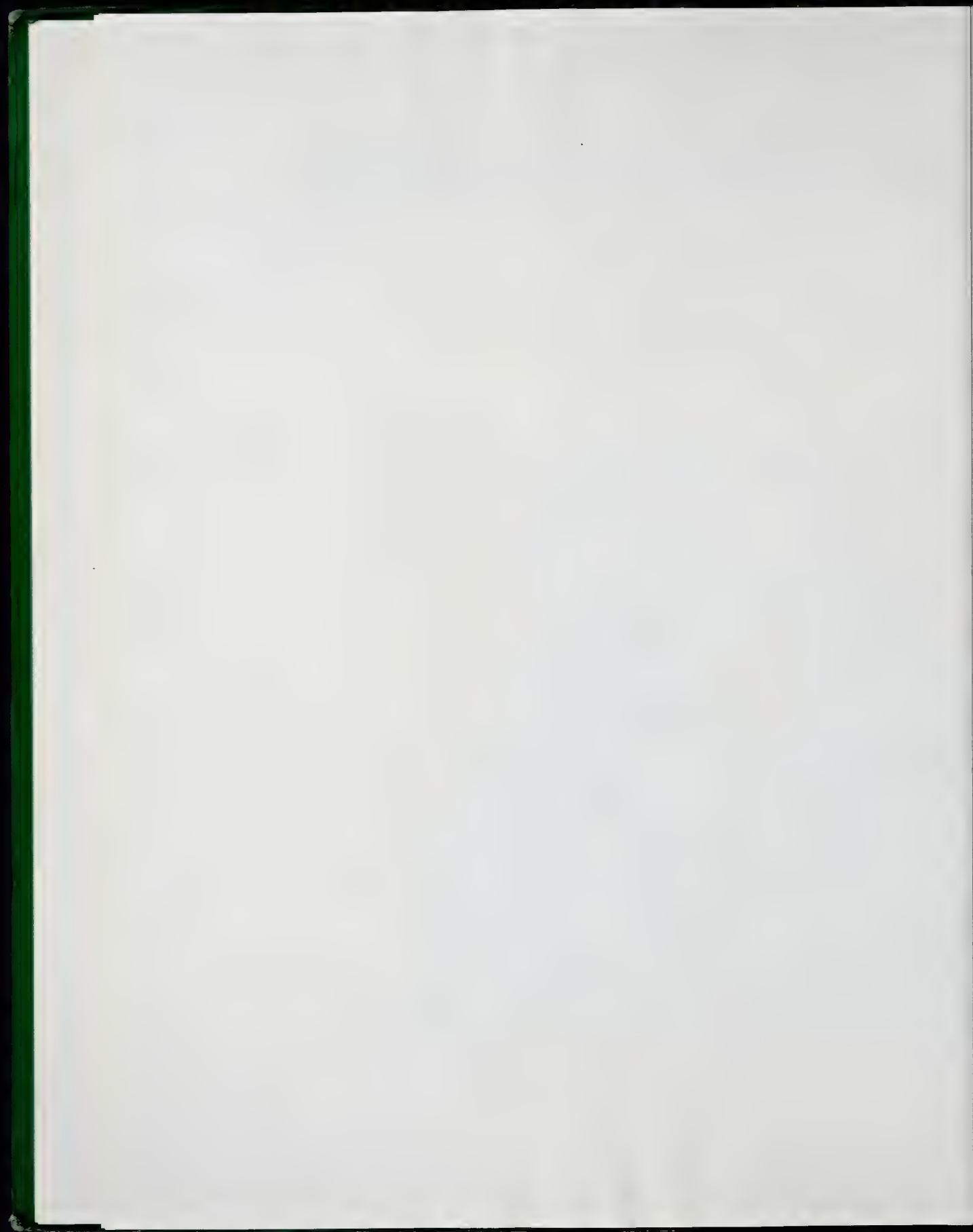


Questi due sono Sopra i ministri & Correttori della legge  
addimandati Cadelechier.





Questi sono i Staffieri del Signor addimandati i quali  
iguali sono al numero di trecento in circa.









Questi cò queste mazoché sono alcuni che fanno far largo, & sono chiamati Zaufz.

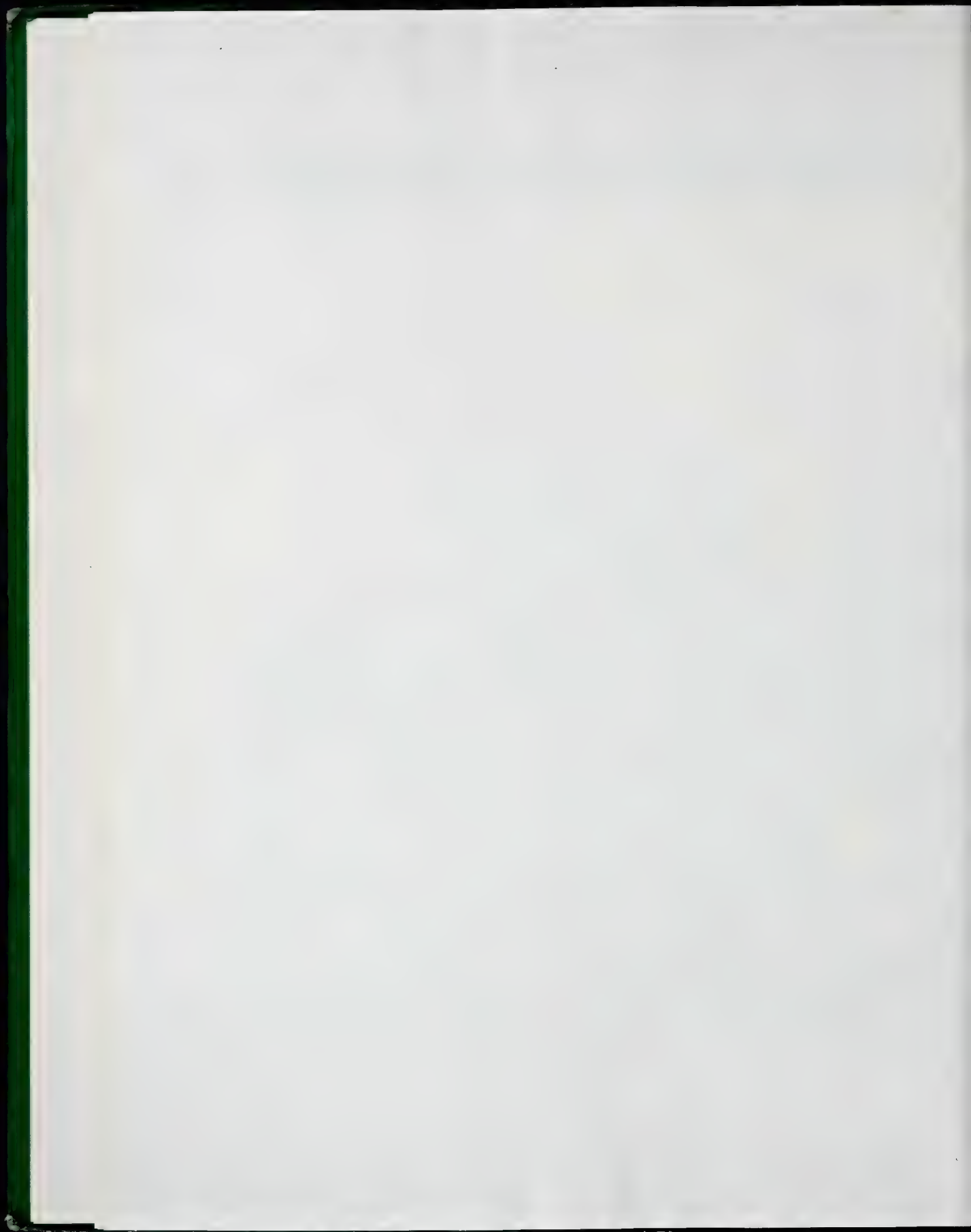
Questo è capo di Zaufz, addi- mandato Zaufz Bafsi.





Questi dui a cavallo sono  
dai Bafsia gioueni.

Questi a cavallo sono dui altri  
Bafsia piu vecchi.









Questo è il gran Bafsia.

Questi  
firada



altri zausi, ch'efano che non ipedisca:  
gnor. Dando a quelli importuni.

Questi quattro giovani corrono alla staffa d. i Signor, se si dice che ci è stata ca-  
uata la misza per poter correr, accadendo al Signor, e si dimandano Peigh.



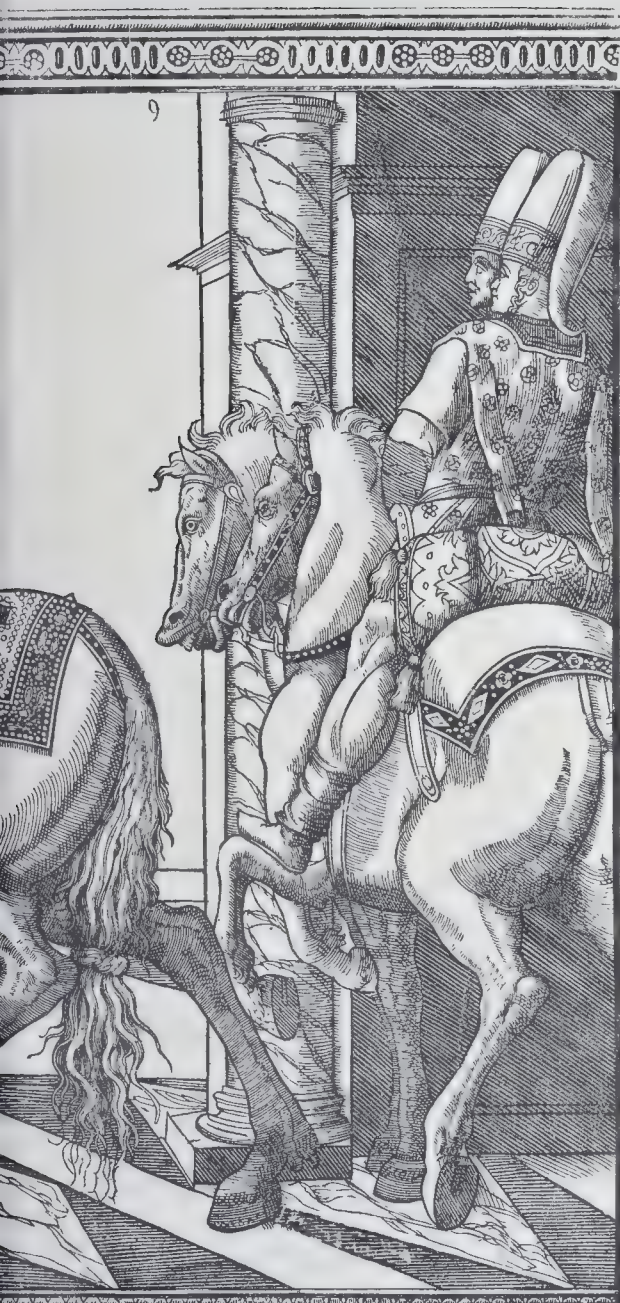






Sultan Suhman Imperator de Turchi.





9  
Questi dui gioueni in vltimo portano vno cuscino per vno in grop-  
pa del cavallo per il seder del Signor.







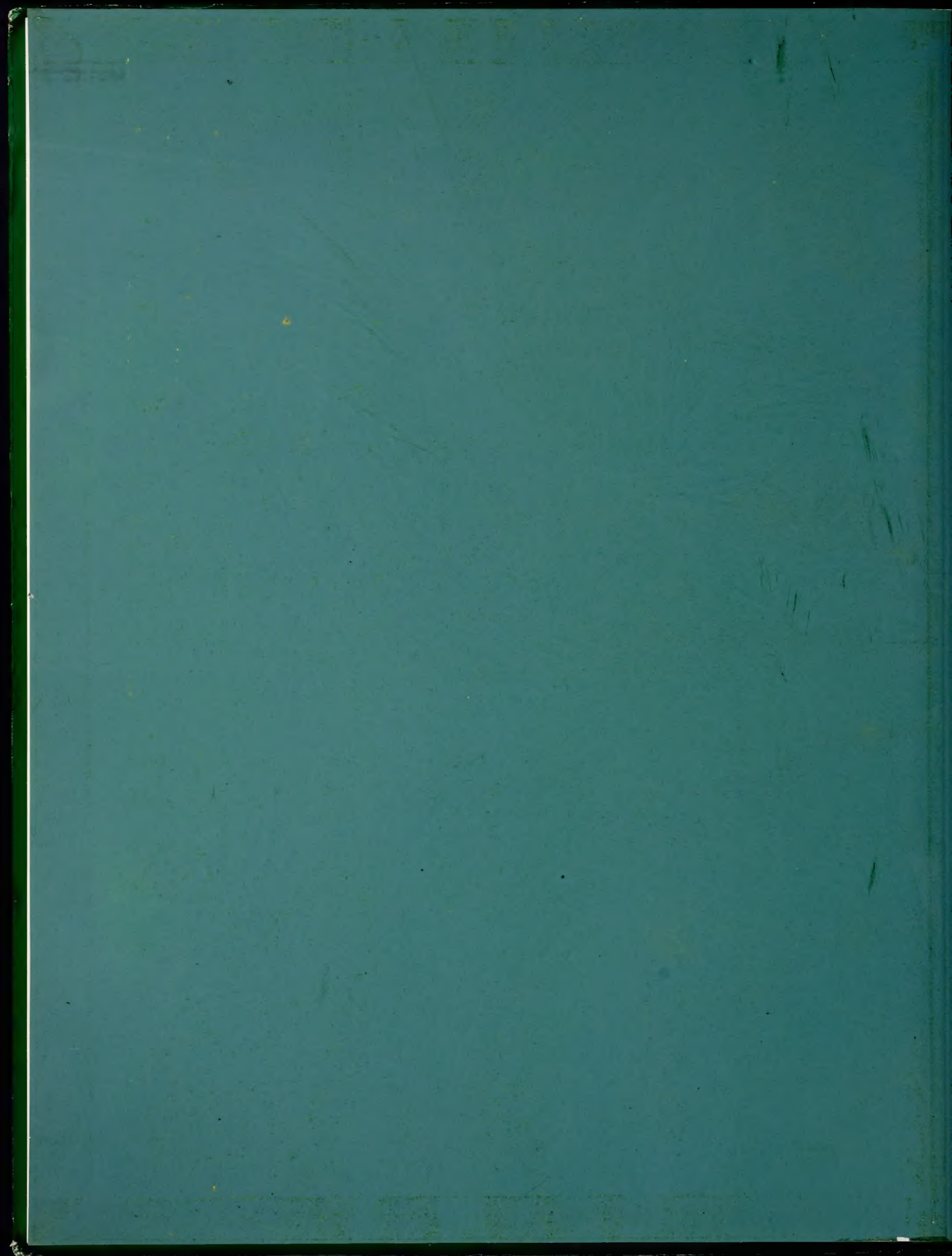












SPECIAL 88B  
OVERSIZE 5147



